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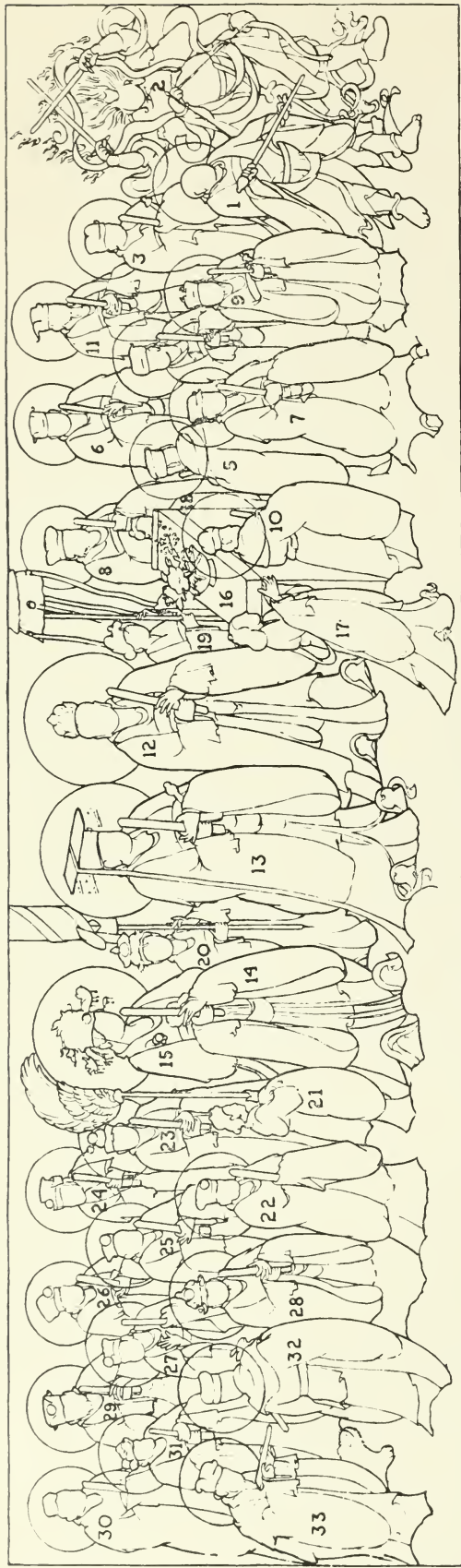


UNIVERSITY OF TORONTO, JANUARY, 1946

No. 14



FIGURE 1. *The Empress of Heaven.*



LEFT HAND GROUP

- 22· President of the Horse Year
- 23· President of the Goat Year
- 24· President of the Monkey Year
- 25· President of the Cock Year
- 26· President of the Pig Year
- 27· President of the Snake Year
- 28· President of the Tiger Year
- 29· President of the Dragon Year
- 30· President of the Rat Year
- 31· President of the Ox Year
- 32· President of the Hare Year
- 33· President of the Dog Year

CENTRAL GROUP

- 12· Lao Tzu, - the Old Philosopher
- 13· Yu Huang Shang Ti, - the Jade Emperor
- 14· T'ien Hou - Empress of Heaven
- 15· Celestial Cherub in Empress' Robe
- 16· Movable Altar with offering of Flowers
- 17· Attendant: Bearer of Altar
- 18· Attendant: Bearer of Altar
- 19· Attendant: Bearer of Banner
- 20· Attendant: Bearer of Empress' Banner
- 21· Attendant: Bearer of Empress' Fan

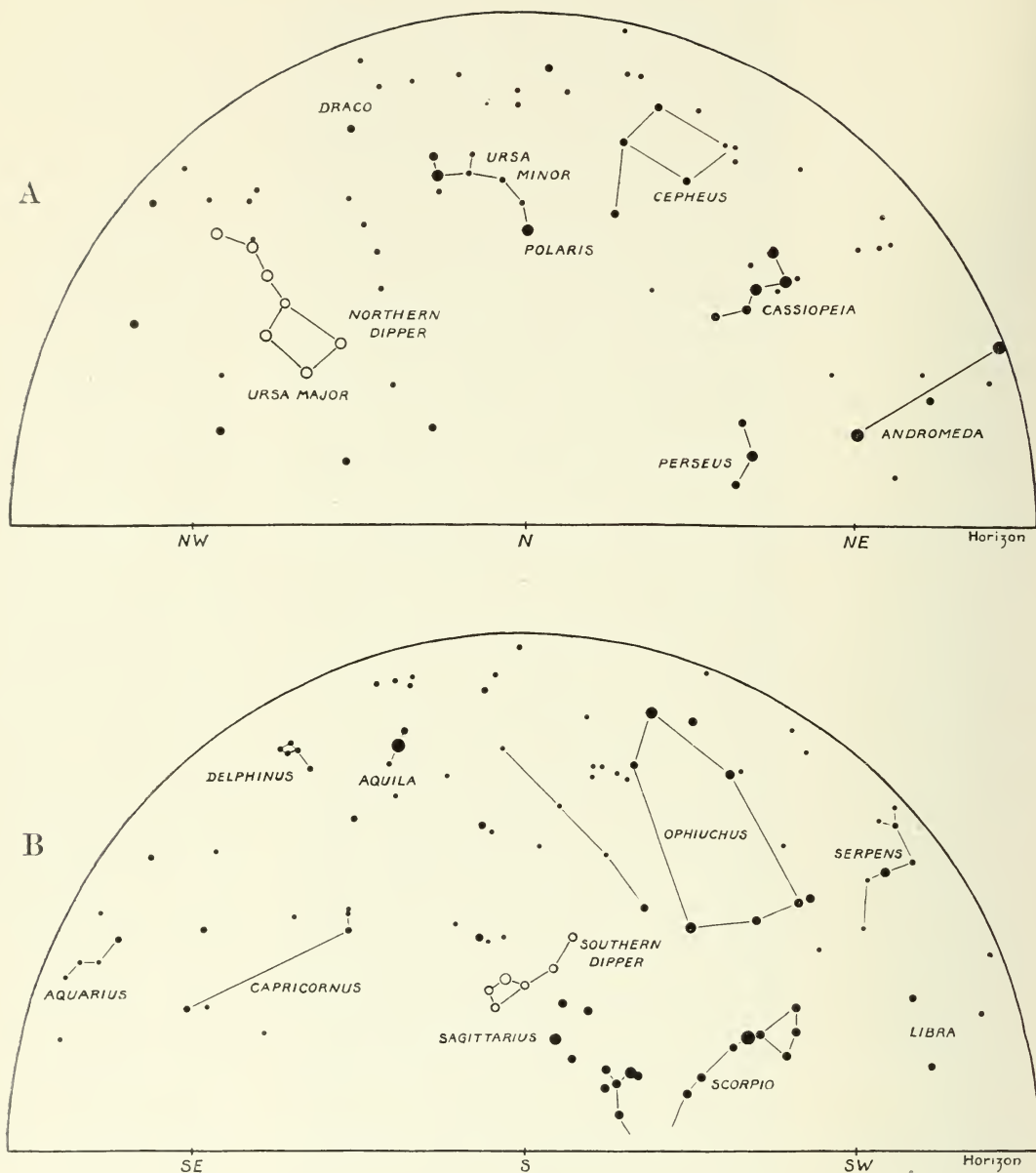
RIGHT HAND GROUP

- 1· Lord of the Southern Dipper
- 2· Attendant in Tantri form
- 3· President of the Central Heaven, - Yellow
- 4· President of the Eastern Heaven, - Green
- 5· President of the Northeast Heaven, - White
- 6· President of the Northern Heaven, - White
- 7· President of the Northwest Heaven, - White
- 8· President of the Western Heaven, - Red
- 9· President of the Southwest Heaven, - Black
- 10· President of the Southern Heaven, - Purple
- 11· President of the Southeast Heaven, - Dark Green

FIGURE 2. Key to the Taoist Fresco, Lord of the Southern Dipper.



FIGURE 3. The Lord of the Southern Dipper Fresco.
From a Temple in Southern Shansi. Date about Thirteenth century A.D.



Star Maps for Temperate Latitudes in the North Hemisphere, showing (A) the Northern Dipper and (B) the Southern Dipper.

A. Northern Sky at 9 p.m. August 15th, 10 p.m. August 1st

B. Southern Sky at 9 p.m. August 15th, 10 p.m. August 1st

FIGURE 4

THE LORD OF THE SOUTHERN DIPPER

THIS fresco is also processional, like that of the Lord of the Northern Dipper, with which it forms a pair. Both frescoes must have been on opposite walls of a temple hall, with the two processions leading up to an important central point of a third wall. There would probably be a fresco on this third wall, with a symmetrical composition, and doubtless an important Taoist trinity of figures would be standing before it. As the other fresco is led by the Lord of the Northern Dipper who controls death, so this fresco is led by a similar figure, the Lord of the Southern Dipper, who controls life. He also is a stout, energetic, and determined warrior, and he is robed and equipped in similar manner to the other, but he has no characteristic emblem associated with him.

This composition also divides itself readily into three parts. The first, or right-hand group, contains the leader of the procession, his four-handed attendant in Tantra form, and a group of nine persons who wear the garb of civil officials, and whom we assume to be the Presidents of the Nine Taoist Heavens. The second, or central group, is the most important, for in it are three great personages, Lao Tzu the founder of Taoism, Yü Huang the Jade Emperor, and the Empress of Heaven. These three are preceded by an altar carried by two young girls, on which is placed a glass bowl containing flowers. The third or left-hand group, is that of twelve persons in civilian official robes who represent the Twelve Animals of the years. They are the Twelve Terrestrial Branches of the cyclical system, which being co-ordinated with the Ten Heavenly Stems, form the Chinese cycle of time (*Fig. 15*). The costumes of civil officials in general, such as are depicted in both these Taoist frescoes, are described in the previous Bulletin.

As in the case of the companion fresco, this painting also is a vision of mythological worthies, intricately involved in the life issues which concern human beings, who move forward in stately

procession on banks of white clouds which float in the deep-blue sky of night.

The Southern Dipper, which is the star group after which this fresco is named, is what is known as the Milk Dipper and by the Chinese as the Dipper Station (*Tou Hsü*), the eighth of the Twenty-eight Constellations or Stellar Mansions. These are divided into four quadrants of seven Stations each, whereof the first quadrant is that of the Azure Dragon on the East, the second that of the Sombre Warrior on the North, the third that of the White Tiger on the West, and the fourth that of the Vermilion Bird on the South. Each of these includes seven of the Constellations, and the Dipper is the first of the second or northern quadrant. The Dipper itself consists of six stars (*Fig. 19*), which are but a part of the constellation known to the West as Sagittarius, the Archer. The fact that the attendant of the Lord of the Southern Dipper carries a bow and arrows, must be taken as accidental, and is not to be thought of as purposely linking the Chinese Dipper with the Western conception of the constellation of the Archer. It is possible that the attendant of the Lord of the Southern Dipper may be the Guardian of the South, Tsêng Chang, whose symbol is sometimes a bow and two arrows (*cp. Shosoin Gomotsu Zuroku, Tokyo, vol. XI, Pl. 13*), though a bow and arrow is also associated with the Guardian of the East.

It is a fact worth noting that no ear-rings are worn by any individual in this picture, and that no ear-lobe has been pierced for ear-rings. All the figures except the Tantra attendant and the female attendants have head haloes, those of Lao Tzu, Yü Huang, and T'ien Hou being opaque, the others transparent.

This fresco is in good condition; it has apparently been re-touched only at the joins of the sections, and the colours have well retained their freshness. It measures 34 feet 1 inch in length, and 10 feet 5 inches high.

A. The Right-Hand Group

1. The Lord of the Southern Dipper. The Southern Dipper, *Nan Tou*, as described above, is mentioned in the Book of Odes nearly three thousand years ago, and down through the centuries



RIGHT HAND GROUP

- 1· Lord of the Southern Dipper
- 2· Attendant in Tantri form
- 3· President of the Central Heaven, -Yellow
- 4· President of the Eastern Heaven, -Green
- 5· President of the Northeast Heaven, -White
- 6· President of the Northern Heaven, -White
- 7· President of the Northwest Heaven, -White
- 8· President of the Western Heaven, -Red
- 9· President of the Southwest Heaven, -Black
- 10· President of the Southern Heaven, -Purple
- 11· President of the Southeast Heaven, -Dark Green

FIGURE 5

Key to the Right-hand Group of the Southern Dipper.



FIGURE 6

The Right-hand Group (1) of the Southern Dipper.

it has occupied an important place in Chinese mythology and astrology. As usual in China, the natural phenomenon was personified, so that the idea of a Spirit or Lord of the Dipper was popularly accepted and acted upon. In the Northern Dipper a great hero like Wu Chên was found to personify it, but in regard to the Southern Dipper, although the idea and the name of the Spirit that controls the star group were generally accepted, there seems to be nothing that associates the leader with actions of an important historical nature. One myth that concerns him is that his mother was the Dipper Mother (*Tou Mu*), and that there were nine sons who were known as the nine Human Emperors (*Jên Huang*), and among these were the Lords of the Northern and Southern Dippers (*Chinese Superstitions; Doré, Shanghai, 1931, vol. ix, p. 107*). In form he is depicted very like Chên Wu of the Northern Dipper, with the same kind of robes, and likewise holding a drawn sword, but there is no characteristic emblem associated with him.

The upper part of his corslet seems to be of tan-coloured leather with a triple-line design, and with green applique decoration. The lower part of the garment reaches almost to the knee, and is of the diaper-design type of three-armed stars, decorated with red and green at the bottom, and fringed with a pointed feather edging. His arm-guards and leg-greaves are of the same material as the corslet. He is barefooted, and at the ankles there are blue ruffs which are attached to the bottom of the greaves. He wears a white under-tunic, and a green mantle with plain black border, fastened under the right arm, with a flap-like extension of the mantle falling in front. His belt is decorated with golden ornaments, and from it there hangs a white sash, knotted in the centre, and opening out as it falls to the ground. His stole is pea-green in colour with a bronze-green centre and a white lining. It is draped over his left shoulder and about his body, but it has slipped down from his right or sword-arm. There is white drapery swathed over his legs and fastened at the knee with jewelled clasps. Behind his head is a transparent halo, he is bareheaded and his hair is dishevelled, and he holds in his right hand a drawn straight-edged sword (*Fig. 6*).

2. Attendant in Tantra form. As pointed out above, this may be the Guardian of the South. In the Shosoin, among the objects of the eighth century A.D., there are lacquered cabinet panels on which are paintings of religious subjects, among which there is one of a Guardian of the South in Tantra form, who carries a bow and



FIGURE 7

Detail from Right-hand Group of the Southern Dipper.

two arrows, and is in mail-armour similar to this Tantra attendant of the fresco (*Shosoin Gomotsu Zuroku, Tokyo, vol. XI, Pl. 13*). The attendant is four-armed, and has two faces. He carries a pair of swords, crossed above his head, in his upper hands, and a bow and two arrows in the lower hands. His armour is according to the general description given previously.

This figure has four arms, and is double-headed. His larger head has a dark face, and closed mouth with two fangs showing. The smaller head, also dark in face but with open mouth, is immediately above the larger. From these two heads the hair flares out like a bushy mop, and from it flames of fire curl upwards. His corslet is complicated with gem-studded plaques, but on the shoulders are decorated plates of scale armour. The skirt of the garment shows the same kind of plates, as well as a simpler scale on a flap in front, which falls from a red and gold hip-belt. At the breast there appears to be another belt, from which a light-coloured sporran-like object is suspended just above the hip-belt. From the latter there hang white sash streamer-ends, which are tied with a bow in the centre. The four arm-guards and the two leg-greaves show armour of oblong plates, with a blue and gold applique decoration. He wears a white under-tunic, and a blue mantle or robe lined with bronze-green. His stole, which is long and slender, is red with white lining. At the four elbows there are ruffs of a blue colour, and at the ankles are blue ruffs which may be of feathers. The knees are draped in white, and the shoes have a white heel-cap, red toe-cap, yellow socks, and a protective shield over the instep. In his two upper hands he wields two straight-edged swords which are crossed; and his two lower hands hold a composite bow with an arrow laid across it, while another arrow by his right hand is probably sticking out of an unseen arrow case (*Figs. 6 and 7*).

3 to 11. The Presidents of the Nine Heavens or Mansions. These nine figures in official robes are probably the Presidents of the Nine Heavens. They are also known as the Nine Fields of Heaven, and are considered to be the Nine Divisions of the Celestial Sphere. They are recognized by both Buddhists and Taoists, and are conceived of as successive gradations of heavenly spheres from lower to higher. They have also to do with the eight points of the compass, with the addition of a ninth for the centre, and each has a colour designation.

3. The President of the Central Heaven, whose distinctive colour is Yellow.



FIGURE 8

The Right-hand Group (2) of the Southern Dipper.

He wears a white tunic, a red robe with a plain blue border lined green, and a green stole with a blue centre. His cap is mainly of white, red, black and gold colours, held on by a hat-pin, and by thongs tied under the chin, and a long cord with ear-protectors behind the ears. He carries a sceptre under his left arm, and holds a tablet in both hands which are covered by a red cloth, which may be part of the sleeve of his red robe. He wears the usual green cuff-protectors, and the "Lock" pectoral suspended on his breast.

4. The President of the Eastern Heaven, whose distinctive colour is Green.

He is robed similarly to the previous figure, except that his robe is green, and his mantle is white with green border. His stole is green with a bronze centre, and he wears a red belt. He does not appear to have a sceptre.

5. The President of the North-east Heaven, whose distinctive colour is White.

This figure is bowing towards the altar, so his back only is seen. He wears a green robe, a red mantle with decorative panels hanging from a red belt, and his stole is light green.

6. The President of the Northern Heaven, whose distinctive colour is White.

He wears a blue mantle, and a green stole with bronze centre. From a red belt hangs a decorative red panel. He does not have chin ties to his cap, which all the others have.

7. The President of the North-west Heaven, whose distinctive colour is White.

He wears a green robe, a white mantle with decorative green border, and a blue stole with grey centre. He wears a red belt, and a red apron frontal.

8. The President of the Western Heaven, whose distinctive colour is Red.

His robe is black with a yellow border. His stole is red with a green lining. He wears a red belt, and carries a sceptre under his left arm.

9. The President of the South-west Heaven, whose distinctive colour is Black.

He wears a blue robe with red apron, and a white mantle with green border. His stole is of bronze colour, with a blue border lined yellow. He also carries a sceptre under his left arm.

Only three of these officials carry sceptres, though all have the tablets and pectorals.

10. The President of the Southern Heaven, whose distinctive colour is Purple.

This figure is standing sideways by the altar. He wears a green robe with red side-panels, and his white mantle is edged with a decorative border. His stole is green with light-green lining.

11. The President of the South-east Heaven, whose distinctive colour is Dark Green.

He wears a green robe, a blue mantle with white border, and a green stole with dark centre.

B. Central Group

This group contains three important personages—Lao Tzu, the founder of Taoism, the Jade Emperor, and the Empress of Heaven. They are preceded by two girls carrying a movable altar on which is an offering of flowers in a glass bowl. There is also a young woman attendant who carries a ceremonial banner, and two young girl attendants to the Empress, who carry a banner and a feathered fan respectively.

12. Lao Tzu—the Old Philosopher—was born in 604 B.C., and was senior contemporary of Confucius, but the date and place of his death are unknown. His native place was in the modern Honan, and he was keeper of the archives at Lo-yang, the capital of the Chou Dynasty, where he is said to have been visited by Confucius. He is generally considered to have been the founder of the Taoist religion, but that system actually was in existence before his time. He is said also to have been the author of the Tao-Tê-Ching, one of the early works dealing with Taoist philosophy, but this is not now attributed to him. Legends of many kinds have been woven about his name, and by Taoists he is worshipped as the first of their Trinity. P'an Ku, the Taoist creator of the universe, and



CENTRAL GROUP

- 11·Probably T'ien Huang: Emperor of Heaven
- 12·Huang Ti : The Yellow Emperor
- 13·Hou T'u : Empress of Earth
- 14·Movable Altar with coral offering
- 15·Attendant : Bearer of Altar
- 16·Attendant : Bearer of Altar
- 17·Attendant : Bearer of Banner
- 18·Attendant : Bearer of Banner
- 19·Empress'Attendant:Bearer of Banner
- 20·Empress'Attendant: Bearer of Banner

FIGURE 9

Key to the Central Group of the Northern Dipper.



FIGURE 10

Altar of the Floral Offering of the Southern Dipper.

the Jade Emperor (*Yü Huang Shang Ti*) being the other members usually associated with Lao Tzu in this Trinity. Lao Tzu professed to have found the solution of all things human and divine in his interpretation of *Tao*, the way; but his chief claim to immortality is based on his doctrine of Inaction: "Do nothing, and all things will be done!"

As a sect Taoism has been a strong rival of Buddhism, though for that matter Confucianism, Taoism, and Buddhism, the so-called Three Religions of China, have all at times been rivals and have had their common experiences of popularity and eclipse.

He wears a white under-tunic, a light-yellow robe edged with blue and lined with green, a red apron frontal over which hangs a cream panel decorated with green and red, and narrow blue streamers flow from the belt at front. His mantle is green with a decorative border, and on each shoulder is a sun and moon respectively, floating in clouds, while on the sides of the mantle are mountains also set in clouds, which may be symbolic of the Taoist "Isles of the Blest," whence Lao Tzu is supposed to have come. He wears a plain red belt, under which appears a second belt decorated with yellow plaques. He wears a pectoral of "Lock" design, carries the tablet in his two hands, which are uncovered, and his sleeves are equipped with green cuff-protectors. It is customary for Taoist teachers to wear their hair done up in a knob at the top of the head, which apparently is the case in this figure, but the knob here is covered with an ornamented and jade-studded knob-cap, which has a single cap-pin at the top, but has no retaining thongs or ties. The shoes he wears have large red up-turned points, and the body of the shoe would appear to be decorated.

13. The Jade Emperor (*Yü Huang Shang Ti*) is reckoned by Taoists to be the Supreme Lord of the physical world, and the saviour of mankind. Actually he does not go back very early in Chinese history, but was brought into being by the Sung Emperor Chên Tsung (A.D. 998-1023), who to pacify the people, announced with great pomp that he was in direct communication with the gods of heaven. In the autumn of 1012 he called his ministers together and told of a visit from an immortal who had brought a letter from Yü Huang. In 1013 the Emperor had a statue made of Yü Huang and placed in the Palace of Pure Jade (*Yü Ch'ing Kung*), and worshipped it with all his court. Two years later the Emperor conferred on him high-sounding titles, such as the "Grand



大宋治平二年重修特此達知即請

FIGURE 11

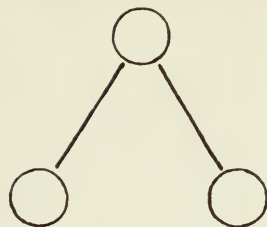
*Lao Tzu and the Jade Emperor of the Southern Dipper.
Graffito from Right Sleeve of Jade Emperor, giving date A.D. 1065.*



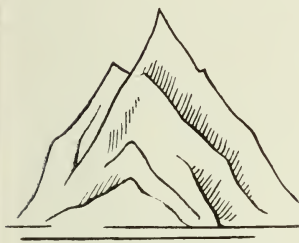
1. SUN



2. MOON



3. STARS



4 MOUNTAIN



5 DRAGONS



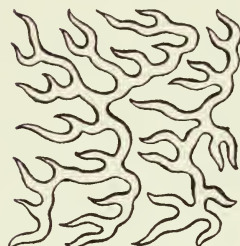
6. PHEASANT



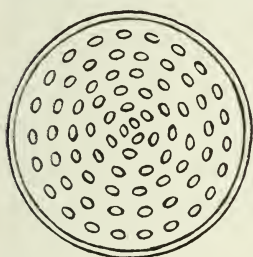
7. LIBATION CUPS



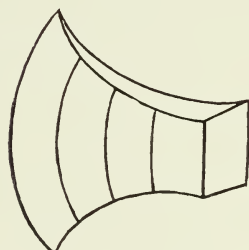
8. POND-WEED



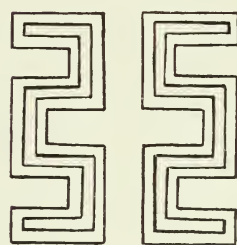
9. FIRE



10. RICE



11. AXE



12. TALISMAN

THE TWELVE ORNAMENTS

FIGURE 12

Sovereign of Heaven.” In A.D. 1115 another Emperor, Hui Tsung, had a magnificent temple constructed in his honour, and he was granted the right to wear the robe of an Emperor—which is as he is depicted in this fresco. Orders were also issued for temples to be built to him all over the empire and statues of him cast. The highest title, Shang Ti, was conferred on him by this Emperor, thus putting him on the level with Shang Ti, the Supreme Sovereign of the Confucian scholars. From that time Yü Huang became the most popular god of the people, and for them generally he was God. He was thought of as a personal ruler, who had his court, palace, and ministers, and received delegations from other gods as his subordinates (*see Chinese Superstitions, Doré, vol. ix, pp. 9-16*).

The Jade Emperor, who was only given imperial rank in A.D. 1115, wears the full imperial robes similar to those of the Heavenly Emperor and the Yellow Emperor of the other fresco. The emblems of the Twelve Ornaments (*Fig. 12*) are depicted, and at least six different ones may be distinguished. They differ in form and position from the emblems on the robes of the other two Emperors,—the libation cups themselves are omitted, but in their place are pictures of the monkey and the tiger which are usually drawn *on*, or depicted as if they were *inside*, the respective cup. The talisman emblem in this case is on the red frontal of the mantle, and not on the robe. He wears a white tunic, a green robe, and a red mantle with decorative blue border, lined with green. His stole is blue, lined with white. He carries a tablet in his hands, a jewelled sceptre on his left side, has a pectoral, and cuff-protectors, and wears a red belt. His head-dress has a mortar-board top with bead fringes front and back, and ties and thongs and ear-protectors such as those of the other two Emperors. His shoes also have the large red up-turned points.

14. T'ien Hou, the Empress of Heaven. There is an Empress of Heaven who is known as the Heavenly Mother (*T'ien Mu*), the Heavenly Concubine (*T'ien Fei*), and also as the Dipper Mother (*Tou Mu*). The worship of this Empress of Heaven sprang up suddenly at the end of the eleventh century, and developed with great rapidity in the twelfth century. She is the goddess of sailors under the name Holy Mother of the Heavens (*T'ien Shang Shêng Mu*), and is very popular along the coast from Hangchow southward to Canton (*Asiatic Mythology; Maspero, London, 1932, pp. 329-331*). The Empress of Heaven of the fresco is another mythological person of a much earlier period. The historian Ssu-ma



FIGURE 13

The Empress of Heaven of the Southern Dipper.

Ch'ien relates that the Yellow Emperor, Huang Ti, "established his power by causing the descent from heaven of the Drought, who was his own daughter, and who remained a goddess" (*Chinese Civilization; Granet, London, 1930, p. 10*). So she is the daughter of the Yellow Emperor and is worshipped as the Goddess of Drought. This has to do with the harvests, so that her function in the processes of human life is similar to that of the Empress of Earth, the corresponding figure on the other fresco, who is the Goddess of the Soil.

She wears a white tunic, a white robe with blue edging, a white mantle with blue decorative border lined with green, and a blue and green stole, lined with white. She seems also to wear an elaborate cape of white, blue, and gold with applique of ornaments and gems, though this may be a part of the mantle. At her elbows there is an edging of feathered fringe (*Figs. 13 and 14*), which may be a feathered decoration similar to that of the attendant on her right. From a red belt hangs a red apron-like frontal with green fringe, over which hang streamers of white. She wears an elaborate head-dress with bird-like ornaments, but there is no disc with the "heaven" symbol. Its thongs for tying are hanging loose, and there is no long cord with ear-protectors. Her hands, which are uncovered, hold the tablet, and green cuff-protectors hang over the wrists. Her shoes have red phoenix-heads on the up-turned points.

15. The celestial cherub in the Empress of Heaven's right bosom is probably a decorative emblem on the garment. The upper half of the body is that of a little child, the lower half being that of a bird, similar to the celestial cherubs on the Maitreya fresco. The cherub holds in its hand a lotus flower—which probably brings it into the group of Apsaras, one of whose functions is to drop flowers as blessings on deities, or those favoured by the gods. There is a similar cherub in the bosom drapery of Empress Hu of the Buddhist fresco.

16. The movable altar is similar to that of the Lord of the Northern Dipper, but there is no frontal laid upon it, and the sacred offering is seen to be a glass bowl with two kinds of flowers in it. One of the flowers is the small paeony which flowers in the spring, and the other is probably a camellia sprig, or a flowering branch of the tea plant, which belongs to the Camellia family and also flowers in the spring.



FIGURE 14

Detail from Central Group of the Southern Dipper.



LEFT HAND GROUP

- 22· President of the Horse Year
- 23· President of the Goat Year
- 24· President of the Monkey Year
- 25· President of the Cock Year
- 26· President of the Pig Year
- 27· President of the Snake Year
- 28· President of the Tiger Year
- 29· President of the Dragon Year
- 30· President of the Rat Year
- 31· President of the Ox Year
- 32· President of the Hare Year
- 33· President of the Dog Year

FIGURE 15

Key to the Left-hand Group of the Southern Dipper.



FIGURE 16

Animals of the Years (1) of the Southern Dipper.

The altar is of wood, green in colour, with carved cloud design on the legs, and its surface inlaid probably with white marble. The glass bowl is transparent and of greenish tinge, and has a foot-rim which flares outward. The paeony flowers are white with thick green foliage; and the other spray is of a small-leaved plant with single white flowers, which is doubtless the tea plant in flower. It was during the T'ang Dynasty that the "Tea Classic" (*Ch'a Ching*) was written, and the tea plant at that time was highly respected in connection with ceremonial observances.

17 and 18. Female attendants—the two bearers of the altar.

The outside attendant wears a white robe, a white mantle with blue decorative border lined with green, and a white stole. She wears a red belt with golden plaques, from which a red frontal hangs down, over which fall white streamers. She has green cuff-protectors, and wears simple bracelets. Only the top of the head and face of the inside attendant are seen, and a small piece of her green robe. The hair of both is arranged like that of the two altar-bearers in the other Taoist fresco.

19. A female attendant bearing banner or ceremonial umbrella.

The banner is of green and red, with gem-studded decorative fringe, and with four slender knotted streamers. The staff is white, with green-coloured circle designs. The attendant is wearing a green and gold pectoral, with shoulder ornaments, and has a red belt. She has several hair-pins in her hair, and wears a green tiara. Her clothing is an under-tunic of white, a bronze mantle with green border, and a white stole, while she also wears simple bracelets.

20. A female attendant bearing ceremonial banner.

She wears a white robe with red frontal, a green mantle with yellow border, a red belt, and green cuff-protectors. The banner she carries is red with a green fringe, and is draped round with a white streamer. The design on the banner is a green dragon in the clouds chasing the white sun-pearl, and because of this it may not be the Empress's banner, but the Emperor's, which would carry a dragon. The Empress's banner ordinarily would have a phoenix.

21. The bearer of the Empress's ceremonial feathered fan.

This beautiful young attendant of the Empress carries a graceful feathered fan; and on her own robes she wears a wide feathered trimming at the elbow and side. The Empress herself seems to have the same sort of feather decoration. The fan, which is of white feathers, is gracefully shaped in alignment



FIGURE 17

Animals of the Years (2) of the Southern Dipper.

with the circle of the halo. She wears a white robe, a white mantle with decorated blue border, a red belt with golden plaques from which hang a kerchief and sash at the back, and has a white stole over her shoulders. The arrangement of the hair, with its jewel-tipped hair-pins, is like that of the other female attendants (*Fig. 13*).

C. The Left-Hand Group

This group includes the twelve Presidents of the Years, each designated by a cyclical character of the Twelve Terrestrial Branches, and carries the name of an animal, which is seen in some form on the respective person. All are dressed in civil official robes, and carry official tablets, "Long-life Lock" pectorals, and cuff-protectors; and wear caps which with some exceptions are equipped with chin ties, ear-protectors, and long cords. With two exceptions each carries in his head-dress the depiction of the animal he represents, the exceptions being No. 33, where the "dog" is at his feet, and No. 32 who carries the "hare" in his arms (*Figs. 17 and 18*).

22. The President of the Horse year—the Branch cycle character *Tzu*.

He wears a white tunic, red mantle with floral border, and a green stole with dark centre lined with yellow.

23. The President of the Goat year—the Branch cycle character *Ch'ou*.

He wears a brown robe, blue mantle with pink border, and a light-green stole with dark-green centre.

24. The President of the Monkey year—the Branch cycle character *Yin*.

His mantle is white with a blue border, and his stole is green.

25. The President of the Cock year—the Branch cycle character *Mao*.

He wears a blue mantle with a brown edging, and his stole is red.

26. The President of the Pig year—the Branch cycle character *Ch'ên*.



FIGURE 18

Detail of the Animals of the Years.

Head-Dresses show, Left to right: Rat, Dragon, Ox, and Snake.

His mantle is white with a green border, and his stole is green.

27. The President of the Snake year—the Branch cycle character *Ssu*.

He wears a white mantle with blue border, and wears a green stole.

28. The President of the Tiger year—the Branch cycle character *Wu*.

His robe is green, his mantle green with a yellow border, and his stole blue.

29. The President of the Dragon year—the Branch cycle character *Wei*.

His mantle is green with a white border, and his stole is green.

30. The President of the Rat year—the Branch cycle character *Shên*.

He wears a green robe, a white mantle with a blue border, and a blue and green stole.

31. The President of the Ox year—the Branch cycle character *Yu*.

His robe is green, he wears a white mantle with brown border, and his stole is red.

32. The President of the Hare year—the Branch cycle character *Hsü*.

He wears a green robe, a yellow mantle with a blue border, and a green stole. His belt is red with gold plaques, from which hang red streamers and a white kerchief behind.

33. The President of the Dog year—the Branch cycle character *Hai*.

His robe is green, his mantle blue with a yellow border, and his stole green with a dark centre.

W. C. W.

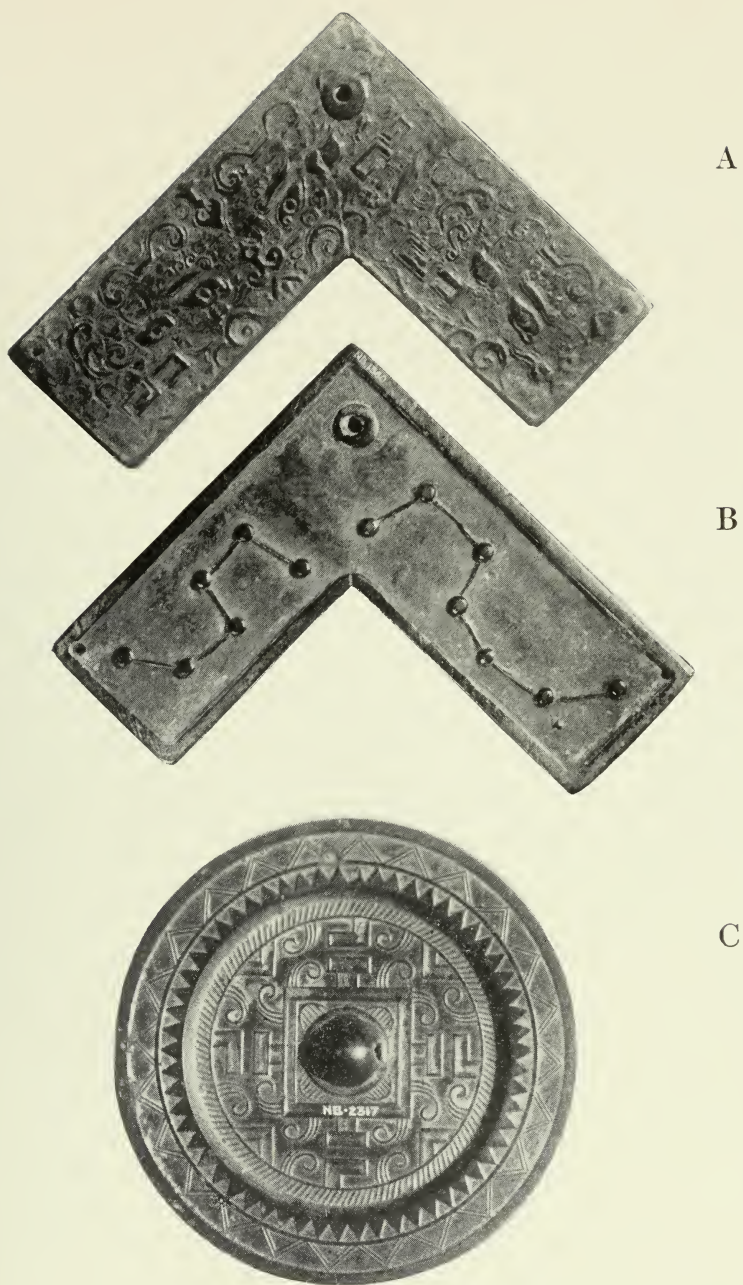


FIGURE 19

Ancient Bronze Dipper Symbol.

A. Obverse. B. Reverse—showing the Two Dippers. Royal Ontario Museum.

C. Ancient Bronze Mirror, showing Sun-dial and Cloud Markings.

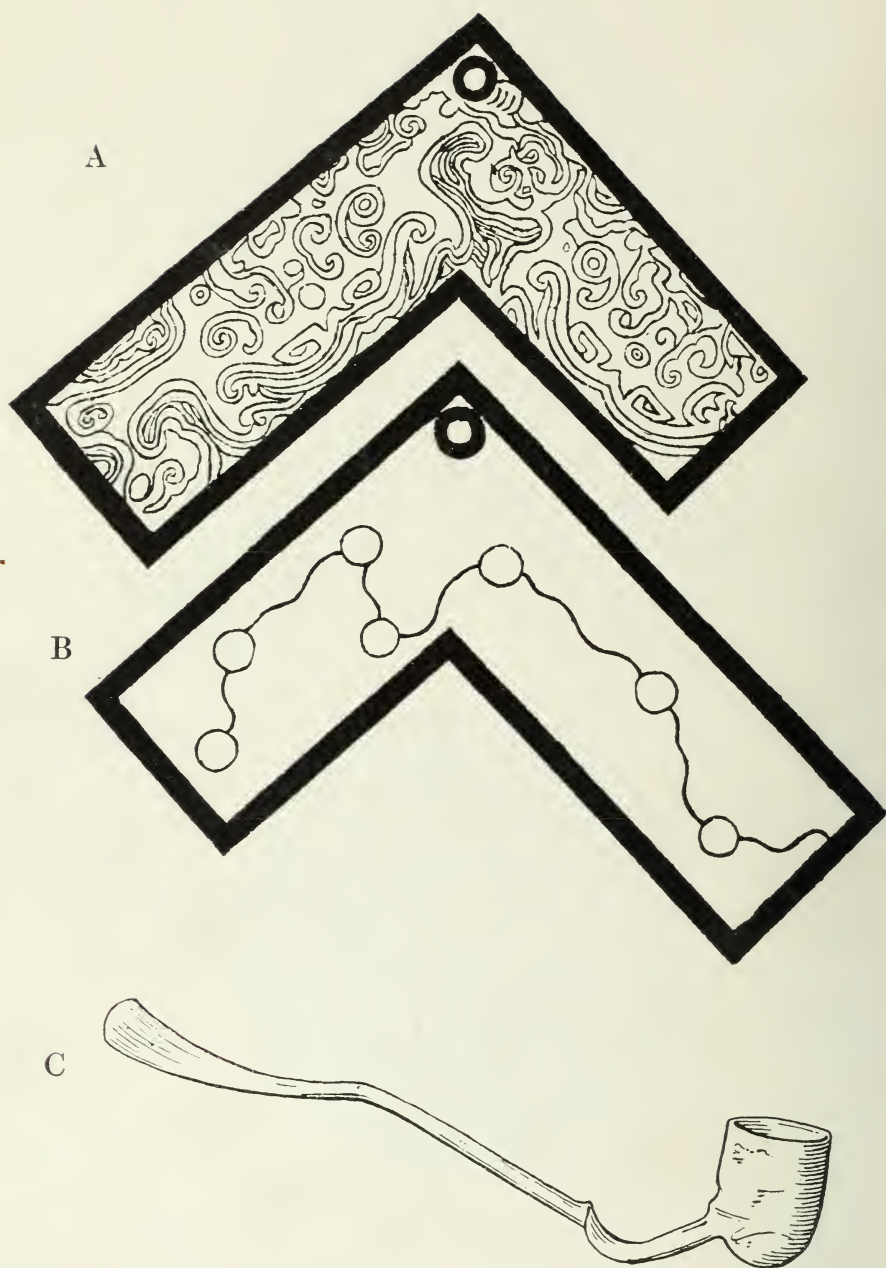


FIGURE 20

Ink-squeeze of Bronze Dipper Symbol.

A. Obverse. B. Reverse—showing Northern Dipper (Chin Shih So).

C. Line Drawing of Ancient Bronze Wine-dipper. Royal Ontario Museum.

